

APPLICATION OF THE *SATIPAṬṬHĀNA SUTTA* FOR ANGER MANAGEMENT

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Management of anger is a central concern in Buddhist meditation. In Pali literature, various methods are shown to remove anger from the mind. For instance, the cultivation of four supreme abodes (*brahmavihāra*) is one of the frequently mentioned methods. This is also the most common approach taken by scholars and practitioners. The objective of this paper is to study *Satipaṭṭhāna Sutta* with a focus on its application for anger management. Previous studies on this *Sutta* were either from the textual point of view or its practical application to meditation in general. No previous works have studied the *Sutta* specifically for the purpose of anger management. This research rests upon the supposition that the *Sutta* itself provides clear hints about its utility in anger management. For example, the *Sutta* mentions ‘overcoming anger’ as one of the benefits of *satipaṭṭhāna* practice. *Satipaṭṭhāna Sutta* consists of four components, namely mindfulness of body (*kāyānupassanā*), mindfulness of feeling (*vedanānupassanā*), mindfulness of consciousness (*cittānupassanā*), and mindfulness of phenomena (*dhammānupassanā*). This paper examines relevant meditation subjects in these sections by broadly categorizing them into two groups: mindfulness of the body and mindfulness of the mind. This approach is based upon the observation that understanding the true nature of physical and mental processes triggered by anger is crucial for anger management. The *Sutta* also mentions other factors that are important in *satipaṭṭhāna* practice. Three factors that are very helpful in dealing with anger are discussed in this paper: clear comprehension (*sampajañña*), internal and external (*ajjhata bahiddha*) phenomena, and restraining craving and anger (*vineyya loke abhijjhādomanassa*). The findings in this study suggest that mindfulness of the bodily and mental processes enables a person to be aware of thoughts and intentions, most importantly those that trigger anger. This helps in reappraisal and is useful for curbing aggressive verbal and physical manifestations of anger. Moreover, understanding the true nature of anger and its causes, which can be achieved through cultivation of clear comprehension, is vital in removing anger. As humans are faced with anger arising from both internal and external causes, it is essential to cultivate mindfulness of both spheres. The results also show that removing craving is a part of *satipaṭṭhāna* practice, which plays an important role in the management of anger.

Keywords: Anger Management, Mindfulness, *Satipaṭṭhāna*